Princess and Parasite substack

Let’s talk about Abraham. Or was it Abram?
Originator of fake news. Inventor of divine propaganda.
Godfather of religious wars.
Creator of the “pimp-your-wife” genre.

He didn’t just lie. He time traveled.
He appears in history 800 years before he was even born.

This scroll is just one fragment from the hidden archives.
The full plot unfolds as the *Unscripture* continues.
Today we take apart Genesis 12.
The tale of how a parasite fed off the fame of a princess
and built his legacy from her ruins.

The Canon Story

For those who don't know, let me give you a refresher on the ridiculousness of the canon story written in the Bible.

Yahweh tells Abram:
“Leave everything behind and go where I tell you.”
No details. No destination. No motive. Just blind obedience.
Abram obeys. He drags his wife Sarai and nephew Lot along for the ride into Canaan.

Surprise! Famine hits. Apparently, the Promised Land couldn’t handle him.
So of course he runs to Egypt.

“**And there was a famine in the land: and Abram went down into Egypt to sojourn there; for the famine was grievous…**”
| Genesis 12:10 (KJV)

Once in Egypt, Abram tells Pharaoh that Sarai is his sister, not his wife.
Why? Because he thinks the Egyptians will "treat him well" if Sarai treats them well in return.
(Yes, that’s exactly what it sounds like.)
He's pimping her out. He does this without any permission from Yahweh.
He just told Sarai to play along before they got to Egypt.

“**Say, I pray thee, thou art my sister: that it may be well with me for thy sake; and my soul shall live because of thee.**”
| Genesis 12:13 (KJV)

After some time, Abram is rewarded with many luxuries.
Gold, livestock, slaves, camels. Everything that Pharaoh would have given an in-law.
Yahweh finds out, and punishes Pharaoh’s house with plagues.
No one tells Pharaoh what the cause of the plague was. Not Yahweh. Not Abram.
Pharaoh magically figures out that Sarai must have been Abram’s wife, not sister.
He gets upset saying that no one has ever done this to him before.

Then, instead of punishment, he gives Abram his blessings.
And his gold, silver, and livestock.

“**And he entreated Abram well for her sake: and he had sheep, and oxen,**
and he asses, and menservants, and maidservants, and she asses, and camels.”
| Genesis 12:16 (KJV)

Later, Abram reappears with a private army —
318 trained men, all “born in his house.”
Quite the militia for a wandering refugee.

“**And when Abram heard that his brother was taken captive,**
he armed his trained servants, born in his own house, three hundred and eighteen,
and pursued them unto Dan.”
| Genesis 14:14 (KJV)

The Sarai inversion

Sarai means “my princess.”
Not just “a” princess. Someone’s princess.
Possessed. Claimed. Possibly Pharaoh’s.
Definitely not Abram’s property, nor Yahweh's.
That’s why they had to change her name.

“As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.”
| Gen 17:15

They say it’s a blessing.
But what’s really happening is redactional laundering.
That "ai" ending would have meant she was above Abram.
That he married into the royal lineage. That any claim to the throne originated from her bloodline.

Sarai (שָׂרַי) contains the Hebrew suffix *-ai*, denoting first-person possession — like “Adonai” (“my lord”).
| Gesenius' Hebrew Grammar §91m

Egyptian naming conventions also used *-ai* suffixes to signal divine or dynastic belonging (e.g., Nefertari).
| Redford, *Egypt, Canaan, and Israel in Ancient Times*
| Lichtheim, *Ancient Egyptian Literature*, Vol. I

The renaming in Gen 17:15 functions theologically — not narratively — to remove dynastic implication.
| Frymer-Kensky, *In the Wake of the Goddesses*
| Van Seters, *Abraham in History and Tradition*

On the issue of age

Sarai was 65 years of age at the time Abram claims to have left his homeland.
His fear? That she was so beautiful the Egyptians would kill him just to take her.
No vision from God. No sign from heaven. Just vibes and paranoia.

And turns out?
He let them take her anyway.
LOL.

“**Behold now, I know that thou art a fair woman to look upon.**”
| Gen 12:11
(She’s 65 at this point, though the verse won’t admit it.)

Why was Sarai barren?

Well, if we’re going by canon, I think the obvious answer is that she’s 65!
But let’s dig into other reasons why she was barren.

Sarai’s barrenness isn’t medical. It’s **strategic**.
It delays any child until Egypt is erased from the picture.

Because if she gets pregnant too soon,
Isaac becomes an Egyptian heir.
Not Yahweh’s miracle baby.
Not Abram’s theological proof.

They needed a reason to stall the womb
until Sarai could be renamed, relocated, and repurposed.

So they made her barren.
Not infertile—**inaccessible**.

The motif of barrenness followed by divine intervention often functions as a literary strategy to signal special status for the child, but may mask a polemic against competing genealogical claims.
| Susan Ackerman, *Under Every Green Tree*

Fertility is withheld not by biology but by divine plan — to assert control over succession.
| Tikva Frymer-Kensky, *In the Wake of the Goddesses*

The figure of Hagar may reflect an earlier nomadic tradition that was co-opted and subordinated to Israelite theology.
| Frymer-Kensky, *In the Wake of the Goddesses*

Sarai’s delay is part of a covenant sequence. She must be renamed and silenced before her child becomes Yahweh’s.
| Van Seters, *Abraham in History and Tradition*

The Remixed Myths

Genesis 12 isn’t original.
It’s a remix.

There’s an ancient Egyptian story called *The Tale of Two Brothers*.
In it, a man named Anubis accuses his younger brother Bata of trying to seduce his wife.
But it was actually the wife who made advances, then lied to protect herself.
Bata flees. Even dismembers his own genitals to prove innocence.
The story then unravels with erotic betrayal, death, and divine punishment.
Sound familiar?

“The Tale of Two Brothers,” an Egyptian folktale from the New Kingdom period (ca. 1200 BCE), is one of the oldest known narratives using a false sexual accusation as a moral trigger — predating Genesis by centuries.
| Lichtheim, *Ancient Egyptian Literature*, Vol. II

Yahwism didn’t emerge in a vacuum. It was built to rival Egypt’s theology, copying its divine drama and flipping its kings into villains.
| Donald B. Redford, *Egypt, Canaan, and Israel in Ancient Times*

The Time Traveler

If these events really happened,
then Abram isn’t just the father of nations.
He’s also the world’s first time traveler.

Genesis 11:28 says Abram came from “Ur of the Chaldees.”
Problem?
The Chaldeans didn’t even exist until **800 years later**.
They rose to power in the **1st millennium BCE**, not the 2nd.
So unless Abram had a DeLorean, he didn’t descend from Chaldea.
He was **inserted into it**.

This isn’t history.
It’s retroactive branding.
A redactional cover story meant to make Abram look ancient, Eastern, and politically relevant to **post-exilic scribes**.

> “The appearance of the term ‘Chaldeans’ in Genesis is a clear anachronism, reflecting the geopolitical realities of the Neo-Babylonian era rather than the second millennium BCE.”
> | Donald B. Redford, *Egypt, Canaan, and Israel in Ancient Times*

> “References to ‘Ur of the Chaldees’ project a later Mesopotamian geography backward onto a proto-Israelite ancestor to authenticate the claim of eastern origin.”
> | Van Seters, *Abraham in History and Tradition*

> “The term ‘Chaldean’ is not attested in any inscription before the 9th century BCE. Its inclusion in the Genesis text is evidence of postexilic authorship.”
> | Ephraim Stern, *The Bible and Archaeology*

And that’s not all, bro.

Who you kidding, sister?
Oh wait. Abram took it literally, and put a **kid** in his **sister**.
Turns out, royal lineages loved to keep it in the family.
So the redactors made them half-siblings.

Sibling marriage in royal lineages served as political strategy among semi-nomadic elites.

> *Van Seters, Abraham in History and Tradition*

The phrase “She is my sister” (Gen 12:13) mirrors royal terminology in Hittite treaties, where “sister” was a formal title for queens.

> *Beckman, Hittite Diplomatic Texts (1999), CTH 291*